1: Karsten--27 (1916-18) 1935 Jivaro
131 (1928-29)

"There are some Jibaro communities on the left bank of the Pastaza, but the majority of the Jibaro tribes inhabit the great forests between the said river and its western tributary Morona as well as the regions between the latter river and the Santiago."

2: Stirling--1 (1930-1931) 1938 Jivaro
116, 131

"The territory of the Jivaros can be encompassed between latitudes 2° S. and 5° S., and longitudes 76° and 79°. Topographically this includes part of the headwaters of the Tigre, the lower headwaters of the Pastaza, the Morona excepting for its lower reaches, all of the drainage of the Santiago, including the Upano, the Paute and the Zamora, and the lower reaches of the Alto Marañon from the Nieve River to and including the Apaga."

3: Simson--385 [2] (No date) 1880 Jivaro
116, 131, 197

"The Jívaros speak a language of their own, Jívaro, and occupy the country generally from the Upper Pastassa to the Santiago, both rivers included, down to the Pongo de Mauseriche, on the Marañon. Most of those, however, at Pintuc understand and speak Quíchua."

3: Simson--389-390 (No date) 1880 Jivaro
116, 131, 144, 197

"Canelos, the once attractive Spanish settlement, but now forlorn Indian village is situated on the left* bank of the Bobonaza, one of the most important, if not the largest, of the tributaries of the Upper Pastassa, and is inhabited by a mixed tribe of Indians, in whom the chief element is Jívaro; though [390] some of the better traits of these seem to be wanting in them. Their language is Quichua."

"* Professor Orton in 'The Andes and the Amazon,' says on the right; but he never went there."

10: Anthony--147 (1920-21) 1921 Jivaro
116, 131

"In southern Ecuador the Andes form a broad strip, running north and south, made up of numerous short ranges which extend in all directions and make it exceedingly difficult for the traveler to discern any definite system of main mountain ranges. When the easternmost edge of this strip is reached, however, a lofty barrier of high, wind-swept peaks marks the beginning of Amazonian drainage, and the region eastward from their Atlantic-facing slopes is known as the 'Oriente.' It is in the 'Oriente' that the tribe of the Jivaros make their home."

12: Rivet--337 (no date) 1907 Jívaro
116, 131

The Jíbaro country should be considered exclusively as the more or less triangular-shaped region bounded on the west by the Eastern Cordillera of the Andes, on the north-east and east by the great Pastaza River from the point where it crosses the Cordillera to its confluence with the Marañon, on the south by the Marañon itself, from the mouth of the Pastaza to that of the Santiago, and then by the chain of mountains which runs west to east between the valleys of the Santiago and the Chinchipe, called the Cordillera of the Condor (see the map).

This vast territory corresponds, in going from the north to the south, to the following provinces of Ecuador in the inter-Andean valley: the province of Tunguragua, capital: Ambato; the province of Cañar, capital: Azogues; the province of Azuay, capital: Cuenca; the province of Loja, capital: Loja.

Needless to say, the boundaries that I have indicated are not absolute. The Pastaza river to the north-east is naturally not an insurmountable barrier for the tribes who wander on its right bank, likewise to the south, the Amazon and the Cordillera of the Condor can not keep out the incursions of the savages living on the right bank of the Marañon River or in the basin of the Chinchipe River. Certain tribes have even established themselves in a definite manner to the south of the Amazon.

I have tried, by making use of all the documents that I have been able to procure, to determine approximately the geographic location of a certain number of tribes. I do not think that this determination is complete or definitive. In fact, such work will be possible only when all those vast territories have been explored; at the present, except for the rivers which can easily be navigated in canoes and the course of which is known well enough, the Jibaro country is still very little known. To get an idea of the uncertainty of our information, it suffices to compare the two most recent and most complete maps of these regions: those of Wolf and of Vacas Galindo (see note 1, page 338 - page 7, note 1, of my typewritten copy). Into the areas found between the navigable streams the white man struck out against almost unsurmountable obstacles: the absolute absence of roads, the difficulty of transporting supplies, which must be done on human backs, the rarity of inhabited places and the difficulty of revictualling, the hostility of the savages, the continual rains, the insalubrity of a warm and humid climate, the frequency of torrents which must be forded or swum, the bites of mosquitoes, all contribute to discourage the explorer. Hardy rubber-hunters venture alone into the virgin forest, spurred by the certainty of considerable profit, or perhaps rare missionaries still animated by a sincere need for apostleship. [351]

The few villages where the Whites have tried to settle are: Canelos, Macas, Gualaquiza and Zamora. Each of these communicates with the inter-Andean region. The Canelos road crosses the Eastern Cordillera by the gap that the Pastaza River opens

there at the north foot of the Tunguragua volcano. From Baños to Canelos, one must count on eight days of travel, six of which have to be made on foot (1).

1. Vacas Galindo. Límites Ecuatoriano-Peruanos, op. cit., vol. III, p. 161.

12: Rivet--351
116, 131

(no date) 1907

Jívaro

Macas is reached by a road which runs from Riobamba to Hatillo (2 days on horseback), to Suña (1 day on horseback), to Chanala, Paira and Guilca (about 5 days on foot) (1).

From Cuenca to Gualaquiza, by the village of Sigsig, la Portada and Chiguinda, four days are enough for the journey when the season permits making the stages by horseback (2).

Finally, from Loja to Zamora, only two days on foot are necessary.

Direct communication between these diverse villages is very difficult. From Canelos to Macas by the montaña, that is to say the virgin forest, ten days are necessary, and from Gualaquiza to Zamora one ought to count on about five or six days of travelling.

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1. Colección de cartas sobre las misiónes dominicanas del Oriente, 2nd edition, Quito, 1890. First map.
2. Luis Cordero. Una excursión a Gualaquiza. Cuenca. August 4, 1875.

12: Rivet--351 [2] (no date) 1907 Jívaro
116, 131

Canelos is a little village, which in 1890 had a population of about 800 people. It is situated on the left bank of the Bobonaza, a left-hand tributary of the Pastaza, 145 kilometers as the crow flies from this confluence. Downstream from Canelos, a day's trip by river, one encounters the small inhabited center of Pacayacu (85 inhabitants); two days from Pacayacu, Sarayacu (1) (460 inhabitants), and finally two days by canoe from Sarayacu, the village of Juanjiri, almost uninhabited, as is Andoas, a former settlement found at the juncture of the Pastaza and Bobonaza (2). I have not been able to procure either the mean temperature nor the altitude of Canelos, but the German explorers, Reiss and Stübel, found at the juncture of the Pintuc river and of the Pastaza, 20 or 25 kilometers SW. of Canelos, a mean temperature of 20°4 and an altitude of 981 meters(3).

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1. This Sarayacu should not be confused with another village of the same name situated on the Ucayali. See Castelnau. Expédition dans les parties centrales de l'Amérique du Sud, vol. IV. Histoire du Voyage, Paris 1851, in-8°, page 371.
2. Colección de cartas sobre las misiónes dominicanas, op. cit. Maps 4 and 7.
3. Teodoro Wolf. Geografía y Geología del Ecuador. Leipzig, 1892, page 651.

25: Vigna--35 (no date) 1945 Jivaro
116, 131

The "Shuaras or Jîbaros" occupy the eastern zone of Ecuador, which lies between the Pastaza River to the north, Morona to the east, Marañón to the south, and Andean cordillera to the west. This region is comprised exclusively of virgin forests and geographically is located between the meridians: 77 and 78. 5; and the parallels: 2 and 4. 5 Greenwich.

In area, this zone is approximately some thirty thousand square kilometers. (Exact measurements cannot be given, for up to this date no one has dared to measure the Amazonian forests and current aerophotometric studies have not yet provided us with authentic figures.)

26: Brüning--46 [2] (1902) 1928 Jívaro
116, 361, 131, 166

The Indians are inhabitants of a region which extends along the upper course of the Marañón River, from Yusamaro downward to Puerto Meléndez at the Pongo de Manseriche. They live in this region in small and widely dispersed settlements close to the banks of the River. I have been informed that their chief settlements are located farther up along the tributary rivers. Beyond Yusamaro no Indians are said to remain anymore, yet formerly their settlements are said to have extended to the Pongo Rentema. They had moved down to the Marañón River on account of the quarrels they had with the whites or, rather, the mestizos. Their settlements can not be called permanent anyway. Despite the fact that the Indians live at one place for a long time, and in relatively permanent dwellings at that, they are said to leave their settlements frequently for no special reason in order to reestablish themselves again at some distance from the former settlement.

116, 101, 131

"The Chiwaros are divided into several sub-tribes, three of which are important: the Chiwaro-Aguarunas, the Chiwaro-Makas, and the Chiwaro-Atschual. The fourth division, the Chiwaro-Uambisa, is smaller; it may be a tribe mixed of Aguaruna and Makas Indians.

The Aguarunas live farthest to the south, in general along the right bank of the Marañon in the large bend which this river makes when it leaves the Cordillera. My infpr-mation concerning the Chiwaros are based, if not indicated otherwise, on the Aguaruna tribe which I have studied. The Chiwaros show an inclination toward group formations. There could be mentioned, for instance, the Nantipa (or Antipa) along the left bank of the Marañon, but this is nothing but a special group which, due to continuous warlike entanglements, separated from the main group under the leadership of a chieftain (nantipa).

Along the middle course of the Santiago live the Uambisa (also Bambisa, Guambisa, Huambiza); along the upper Santiago and probably also along the Morona River there are the Chiwaro-Makas Indians, who are probably the nucleus of the tribe and the original bearers of the name Chiwaro. Along the upper Morona a part has separated from the main group, but this part does not deserve the designation of sub tribe, etc.
The Aguarunas call the Uambisas uampís or šiwá, while the Chiwaro-Makas Indians are called uákis by the Aguarunas.

28: Tessman--342 (No date) 1930 Jivaro-2
116, 101, 131

The third large sub-tribe is that of the Atschual (or Achuaros, Aisuari); they live chiefly along the right bank of the middle Pastaza, especially along its tributary Huasaga. They call the Chiwaro-Makas Indians šuer and the Uambisa and Aguaruna Indians patukma."

31: Danielsson--84 (1946-48) 1949 Jivaro
116, 131, 181

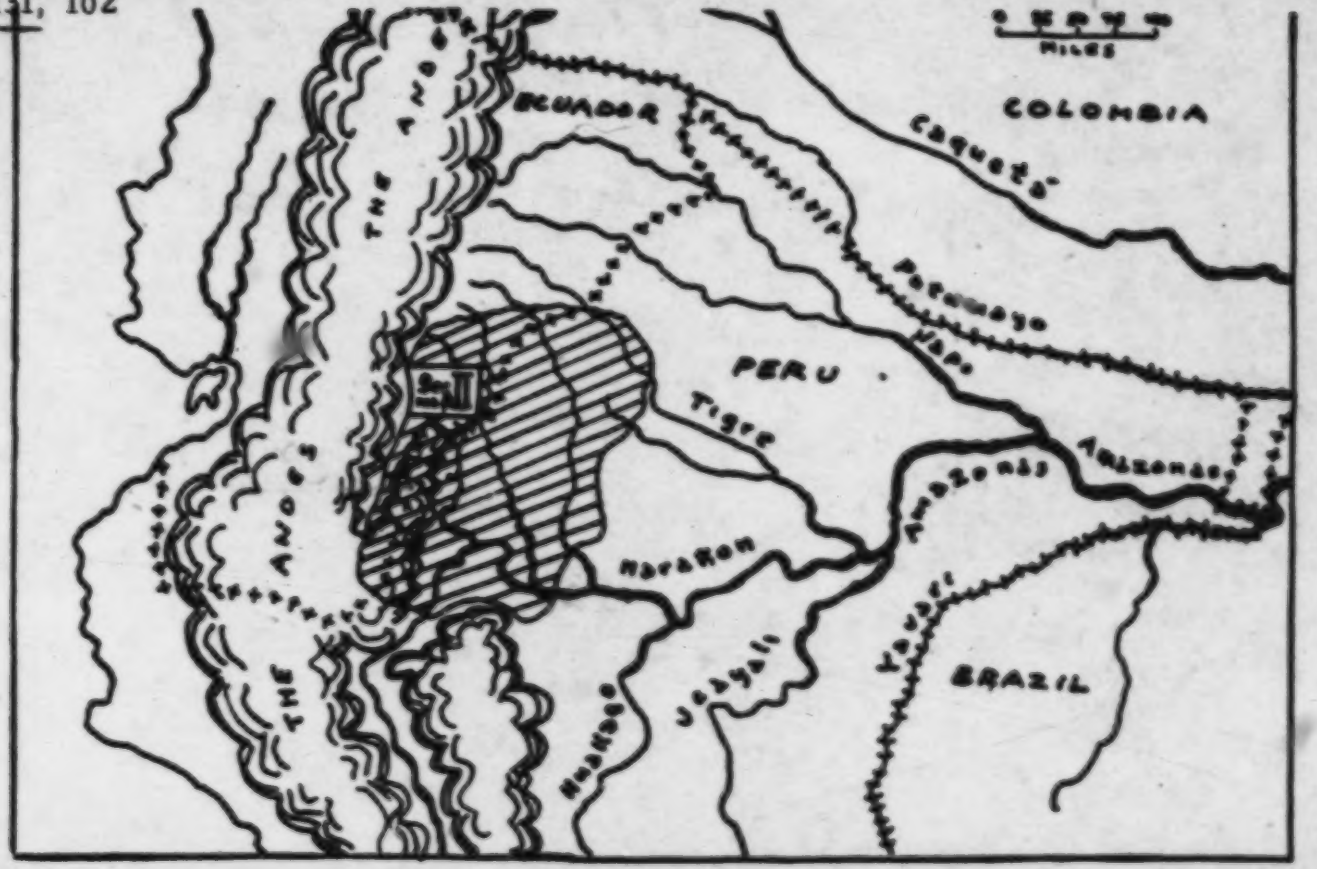
"The location of the Jibaro Indians is shown on Map I. This region is mostly a plain land with dense tropical jungle and many rivers and streamlets. Some mountain offshoots from the Andes, however, are to be found in the western parts. The communications are difficult, and natural barriers divide the territory. The total number of the population is unknown, but a guess of something around 10,000 seems justified. The Jibaros are one of the few tribes in Western Amazonas that has managed to maintain their political and cultural independence. White settlements exist only along the fringe of the Jibaro country and in the form of some isolated garrisons on the Morona and Santiago rivers. On the whole the Jibaros have successfully resisted all civilizing impact."

SDA9

31; Danielsson--85
116, 131, 102

(1946-48) 1949

Jivaro



MAP I

32:Harner E-5 (1956-1957) 1962 SD9 Jivaro SD9

Jívaro Souls

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THE Jívaro proper (*aatsuri huara*) of eastern Ecuador have long been famous for their warlike practices,[1] but the assumptions about reality upon which they predicate such behavior have not been systematically studied and analyzed.[2] A very important series of these assumptions is to be found in the Jívaro ideas concerning souls. Among these concepts has recently been discovered a deep-seated belief that killing leads to the acquisition of souls which provide a supernatural power conferring immunity from death. The purpose of the present paper is to outline some of the basic elements of these beliefs with the hope of providing a greater insight into Jívaro behavior.[3]

The emphasis here will be on presenting new data collected in 1956–57,[4] but the concluding paragraphs of the paper embody a commentary on relevant statements in the major publications dealing with this subject. At the outset it should be mentioned that I took the two most useful works on the Jívaro (Karsten 1935; Stirling 1938) into the field and went over them in detail with native informants. Accordingly, points of difference between the following material and that given by Karsten and Stirling should definitely be taken by the reader to indicate modification or refutation of the previously published statements, at least in regard to the Jívaro proper.[5]

Field research providing the present data was conducted for ten and a half months in the following river valleys occupied by the Jívaro: the Río Upano and its tributaries, the Río Tutanangoza and the Río Sepa; the Río Chiguasa; the Río Macuma; the Río Cangaimi; the Río Cusuimi; the Río Mangosiza; and in a refugee Jívaro settlement near Bucay on the western slope of the Andes. Informants who contributed particularly to the information embodied in the present paper were: *MukuimpU*, *TsakimpU*, *Utitl Ahsha*, *Kugatl*, and *Unta Ahsha* of the Río Tutanangoza; *Mash* of the upper Río Macuma; and *Hintat* of the Río Cangaimi. Chief interpreters were *HuoyA*, *Tupi*, and *Naita*, all from the Río Tutanangoza region.

The best information on supernatural concepts was obtained in intensive eight or nine hour daily interviews with single informants over periods of a few days to several weeks. This was an exhausting procedure for all involved: interviewer, interpreter, and informant, but was conducive to the elicitation of truthful detail. Informants' accounts were continually cross-checked and contradictions called to their attention individually. An informant, when thus confronted with a contradiction, and with his reputation for knowledge and veracity at stake, generally provided elaborative supporting detail which he might not have otherwise volunteered.

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2 [For explanation of footnotes, see category 116, pp 210-212 --Analyst]

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

residing in the Jívaro region were to some degree in contact with the peoples of the Andean highlands.

Today five Jivaroan tribes or dialect groups are known to inhabit the tropical forest of the Ecuadorian and Peruvian Amazon: the Jívaro[6]; the Achuara (Atchuara, Achual); the Huambisa; the Aguaruna; and the "Mayna"[7] (see Map 1). Of these, the Jívaro, or *untsuri šuarā*, is the best known. This is the tribe which is usually referred to in the literature and locally simple as the "Jívaro," "Jíbaro," "Shuar" or "Shuara," while the other three Jivaroan tribes are usually locally called by their special names.

The term "shuara" (*šuarā*) does not simply mean "Jívaro," as has sometimes been said, but means "man," "men" or "people" and is used by all Jivaroans except the Aguaruna to refer to any Indian or group of Indians (as opposed to whites, who are called *apačī*), without regard to cultural or linguistic affiliation. *Untsuri šuarā*, meaning "numerous Indians," is a more accurate native designation for the Jívaro proper, which is applied to them by the Achuara (*ačuarā šuarā*) to the east. An alternative term, *mnraiya šuarā* ("hill Indians") is also applied to the Jívaro proper by the Achuara. The Huambisa (*tsumu šuarā*) refer to the Jívaro proper as "*makas šuarā*" or "*yukina šuarā*,"[8] while the Aguaruna call them the "*patuka širaŋ*."[9] Since the native designations vary, and are not in common usage in the literature, the practice in the present study will be simply to use the term "Jívaro" when referring to this tribe. Other tribes, when mentioned, will be given their specific names, e.g., Achuara.

The Jívaro population, numbering an estimated 7,830 persons in 1956–57,[10] dwells chiefly between the Río Pastaza in the north, and the upper Río Zamora in the south; and from about 1,200 meters altitude above sea level on the eastern slope of the Andes in the west to the Río Pangui

/text continues on p. 16/

34:Harner E-4. 5 (1956-1969)1973 SD9 Jivaro SD9

(approximately 400 meters altitude) in the east. Map 2 shows most of the region except for the southern extension along and beyond the Río Zamora. The tribal territory north of the Río Santiago is bisected by the rugged, jungle-clad Cordillera de Cutucú, which runs roughly north and south and reaches an altitude of more than 2,000 meters above sea level. There are settlements of Ecuadorian colonists in the Jívaro territory west of the Cordillera de Cutucú in the Upano and Paute valleys and also southwest of the cordillera in the Zamora Valley, but the mountain range has acted as an effective barrier to white settlement in the lands inhabited by the eastern part of the tribe.

Most of the Jívaro dwelling west of the Cordillera de Cutucú and south of the Río Chiguasa region are in continuous first-hand contact with the frontier of Ecuadorian settlement and are here called the "frontier Jívaro."[11] Those beyond the frontier of Ecuadorian colonization—the object of this study—are mainly east of the Cutucú range and are sometimes referred to here as the "interior Jívaro," since the region is locally known, in Spanish, as "*adentro*."

The northern neighbors of the Jívaro are the Canelos (also locally known as the "Alama," "Quichua" [Quechua] or "Yumbo"), who speak a dialect of Inca. To the east dwell the Achuara Jivaroans, and to the south along the Río Santiago and Río Morona, the Huambisa Jivaroans.[12] Thus the Jívaro are bounded on the west by an Ecuadorian white or mestizo population, and on the other three sides by native tribes.

Jívaro-White Contacts

Prior to the Spanish Conquest, the Jívaro were bounded on the west by the Inca Empire, which had conquered all the

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

173 The Jívaro have an oral tradition regarding the circum-
648 stances of the initiation of this peaceful contact:
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439 In the old days, all the Jívaro [*untsuri šuarā*] lived near the
• [131] Río Paute. Then two Jívaro went up the Río Upano Valley and found many monkeys. Near the Río Tutanangoza, they encountered two Macabeos, who wore kilts like the *šuarā*, but carried machetes. The Macabeos spoke a Jivaroan dialect different from theirs [Achuara?]. The Macabeos asked, "Do you have
[442] pigs?" The Jívaro men said, "Yes." So the Macabeos gave one of
[411] the Jívaro a piece of a machete blade and told him to bring pigs
[231] to Macas. The two *šuarā* returned downstream and told their people:

"We have encountered an animal, or perhaps it is a person, who wears a kilt. It gave us this machete."

[411] All the people tried out the machete blade fragment, happy
[412] with how well it worked compared to their stone axes. So they killed a few big pigs and gave the meat to some old women to carry to Macas. Two men went with the old women on the trail, but did not enter Macas with them. They were afraid of the whites, and thought that perhaps they would kill them. The men waited on the trail for the old women to return.

[291] When the women arrived in Macas with the meat, the whites gave them a shirt, four arm lengths of cloth to make a dress, and one piece of machete. One of the old women later said when she returned home, "They frightened me because they have such large houses and so many people."

After two days, the old women came back down the trail, surprising their people, who had decided that they had been killed. The old women told them that the Macabeos had many machetes and much cloth which they wanted to exchange for pigs.

[231] So, after a few days, four men left for Macas, carrying pigs. When they arrived, the whites sat them on stools and served them beer of sugar cane. The Macabeos gave the men two

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

Chapter III

SOCIAL RELATIONS

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When I die
You will look for young men.
But while I live
Put more beer
In this beautiful bowl.
Let us dance, my little wife.

Social dance song

361 The interior Jívaro are scattered in some 245 houses over an estimated area of 1,844 square miles (4,775 square kilo-
• 131 meters).[1] The territory maximally involved extends roughly from near the Río Chiguasa south-southeastward to the upper Río Yaupi and from the western slopes of the Cordillera de
161 Cutucú eastward to the Río Pangui (see Map 2). With an estimated nine persons per house, the total number of Jívaro utilizing this area would be approximately 2,205, or 1.19 persons per square mile (.46 persons per square kilometer). Nowhere is this population concentrated into villages, being instead dispersed in loose-knit neighborhood groupings of ir-
361 regular size. The interior Jívaro "community" is a neighborhood of widely distributed households in which membership is not formally or usually very clearly defined and in which the abundance of land is accompanied by an absence of definitions or claims of territoriality.

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A person's definition of his neighborhood usually depends upon his distance from it. For example, if his home is near the *niawá entsa* (jaguar stream) tributary of the Río Cangaimi,